

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

manasu nilpa-AbhOgi

In the kRti ‘manasu nilpa Sakti’ – rAga AbhOgi, SrI tyAgarAja says that mere ritual worship with uncontrolled mind is of no use.

P manasu nilpa Sakti lEka pOtE
madhura ghaNTa virula 'pUj(E)mi jEyunu

A ghana dur-maduDai tA munigitE
kAvEri ²mandAkini(y)eTu brOcunu (manasu)

C ³sOmidamma sogasu-gANDra kOritE
⁴sOma-yAji ⁵svarg(A)rhuD(au)nO
⁶kAma krOdhuDu tapamb(o)narcitE
kAci rakshincunO tyAgarAja nuta (manasu)

Gist

O Lord praised by this tyAgarAja!

If one does not have the capacity to restrain his mind, what will worship with sweet-sounding bell and flowers accomplish?

Being most arrogant, if one takes a holy dip, how can (river) kAvEri or (river) gangA save him?

Will the performer of sOma sacrifice become eligible for heaven if his wife desires a beau? if a person given to desires (or lust) and anger, performs penance, will it (penance) protect him by fructifying?

Word-by-word Meaning

P If one does not have (lEka pOtE) the capacity (Sakti) to restrain (nilpa) (literally stop) his mind (manasu),
what (Emi) will worship (pUja) (pUjEmi) with sweet-sounding (madhura) bell (ghaNTa) and flowers (virula) accomplish (jEyunu) (literally do)?

A Being most (ghana) arrogant (durmaduDu) (durmaduDai), if one (tA) takes a holy dip (munigitE),

how (eTu) can (river) kAvEri or (river) gangA (mandAkini) (mandAkiniyeTu) save (brOcunu) him?

If one does not have the capacity to restrain his mind, what will worship with sweet-sounding bell and flowers accomplish?

C Will the performer of sOma sacrifice (yAji) become (aunO) eligible (arhuDu) (arhuDaunO) for heaven (svarga) (svargArhuDaunO) if his wife (sOmidamma) (title for the wife of a sOma yAji) desires (kOritE) a beau (sogasugADu) (sogasugANDra)?

if a person given to desires (or lust) (kAma) and anger (krOdhuDu), performs (onarcitE) penance (tapambu) (tapambonarcitE), will it (penance) protect (rakshincunO) him by fructifying (kAci)?

O Lord praised (nuta) by this tyAgarAja! If one does not have the capacity to restrain his mind, what will worship with sweet-sounding bell and flowers accomplish?

Notes –

Variations –

¹ – pUjEmi – pUjayEmi.

References –

² – mandAkini – a tributary of gangA. However, it is another name of gangA. In SrImad-vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapter 95, the river adjoining citrakUta (Chitrakoot) is also called mandAkini.

³ – sOmidamma – sOmi-dEv-amma – A title conferred on the wife of a sOma yAji.

⁴ – sOma yAji – The details of sOma sacrifice are contained in yajurvEda – kANDa 6 – Please visit site - <http://www.sacred-texts.com/hin/yv/yv06.htm> for the complete details of the sacrifice.

Comments -

⁵ – svargArhuDaunO – As per Hindu Traditions, no sacrificial rite can be performed without wife; therefore, if the wife is corrupt, the rite would be of no value.

This is a simile for the mind and body; they should function in unison, otherwise, hypocritic actions will not give the desired results. Pure and harmonious actions of mind-speech-body (manO-vAk-kAya) - known as tri-karaNa Suddhi - is emphasised for achieving any purpose.

Advaita-Sadhana – Discourses by Kanchi Mahaswami Chandrasekharendra Saraswati may be downloaded from –

<http://www.advaita.org.uk/discourses/downloads/sadhana.pdf>

⁶ – kAma krOdhuDu – This will apply to all the six internal enemies – kAma, krOdha, lObha, mada, mAtsarya.

General – Please also refer to kRti 'manasu svAdhInamaina' – rAga SankarAbharaNaM, wherein SrI tyAgarAja states ' To that great person whose mind has been brought under self control, there is no need for further sacred prayers (mantra) or mystical formulae (tantra)?'

Devanagari

प. मनसु नित्य शक्ति लेक पोते

मधुर घण्ट विरुल पू(जे)मि जेयुनु

अ. घन दुर्मदुडै ता मुनिगिते

कावेरि मन्दाकिनि(ये)ट्टु ब्रोचुनु (म)

च. सोमिदम्म सोगसु-गाण्ड्र कोरिते
सोम याजि स्व(र्ग)हुँ(डौ)नो
काम क्रोधुडु तप(म्बो)नर्चिते
काचि रक्षिञ्चुनो त्यागराज नुत (म)

English with Special Characters

pa. manasu nilpa śakti lēka pōtē
madhura ghaṇṭa virula pū(jē)mi jēyunu
a. ghana durmaduḍai tā munigitē
kāvēri mandākini(ye)ṭu brōcunu (ma)
ca. sōmidamma sogasu-gāṇḍra kōritē
sōma yāji sva(rgā)rhu(ḍau)nō
kāma krōdhuḍu tapa(mbo)narcitē
kāci rakṣiñcunō tyāgarāja nuta (ma)

Telugu

ప. మనసు నిల్ప శక్తి లేక పోతే
మధుర ఘణ్ణ విరుల పూ(జే)మి జేయును
అ. ఘన దుర్మదుడై తా మునిగితే
కావేరి మన్దాకిని(యె)టు బ్రోచును (మ)
చ. సోమిదమ్మ సొగసు-గాణ్డ్ర కోరితే
సోమ యాజి స్వ(ర్గ)ర్హు(డౌ)నో
కామ క్రోధుడు తప(మ్బు)నర్చితే
కాచి రక్షింఛునో త్యాగరాజ నుత (మ)

Tamil

ప. మనసు నిల్ప **ఘ**క్తి లేక పోతే
మత్తు⁴ర క⁴ణ్డ విరుల పూ(జే)మి జేయును
అ. క⁴ణ తు³ర్-మత్తు³డై తా మునిగితే
కావేరి మన్తా³కిని(యె)డు ప³రోశును (మనసు)
శ. సోమిత్³మ్మ సోక³సు-కా³ణ్డ³ర కోరితే
సోమ యాజి స్వర్(కా³)ర్హు(డె)ణ³నో
కామ క్రోధు⁴డు తప(మ్బు)నర్చితే
కాచి రక్షింఛు³నో త్యాగరాజ నుత (మనసు)

மனதையடக்கத் திறமையின்றேல்,
இனிய மணி (மற்றும்) மலர்களின் பூசையென்ன செய்யும்?

மிக்கு தீய செருக்குடைத்து, தான் முழுகினால்,
காவேரியும் மந்தாகினியும் எவ்விதம் காக்கும்?
மனதையடக்கத் திறமையின்றேல், இனிய
மணி (மற்றும்) மலர்களின் பூசையென்ன செய்யும்?

சோமயாசியின் மனையாள், காதலனை விழைந்தால்,
சோமயாசி வானுலகத்திற்குத் தகுதி பெறுவானோ?
இச்சை, சினம் இவை யுடையோன் தவமியற்றினால்,
பழுத்துக் காக்குமோ? தியாகராசனால் போற்றப் பெற்றோனே!
மனதையடக்கத் திறமையின்றேல் இனிய
மணி (மற்றும்) மலர்களின் பூசையென்ன செய்யும்?

மணி - வழிபாட்டில் அடிக்கு மணி
முழுகு - புனித நீராடல்
மந்தாகினி - கங்கையின் மற்றொரு பெயர்
சோமயாசி - சோமயாகமெனும் வேள்வி இயற்றுபவன்
காதலன் - கள்ளக் காதலன்
இச்சை, சினம் ஆகியவை - உட்பகை ஆறு
பழுத்து - தவத்தைக் குறிக்கும்

Kannada

ಪ. ಮನಸು ನಿಲ್ವ ಶಕ್ತಿ ಲೇಕ ಪೋತೇ
ಮಧುರ ಘಣ್ಣ ವಿರುಲ ಪೂ(ಜೇ)ಮಿ ಜೇಯುನು
ಅ. ಘನ ದುರ್ಮದ್ಯೈ ತಾ ಮುನಿಗಿತೇ
ಕಾವೇರಿ ಮನ್ನಾಕಿನಿ(ಯೆ)ಟು ಬೋಚುನು (ಮ)
ಚ. ಸೋಮಿದಮ್ಮ ಸೋಗಸು-ಗಾಣ್ಣ ಕೋರಿತೇ
ಸೋಮ ಯಾಜಿ ಸ್ವ(ರ್ದ)ರ್ದು(ಡೌ)ನೋ
ಕಾಮ ಕೋಧುಡು ತಪ(ಮೈ)ನರಿತೇ
ಕಾಚಿ ರಕ್ಷಿಣ್ಣನೋ ತ್ಯಾಗರಾಜ ಸುತ (ಮ)

Malayalam

೧. ಮನಸು ನಿಲ್ಪ ಗುಣತಿ ಲೇಕ ಪೋತೇ
ಮಯೂರ ಘಣ್ಣ ವಿರುಲ ಪು(ಜೇ)ಮಿ ಜೇಯುನು
೨. ಘನ ದುರ್ಮದ್ಯುಯಿ ತಾ ಮುನಿಗಿತೇ
ಕಾವೇರಿ ಮನ್ನಾಕಿನಿ(ಯೆ)ಟು ಛೇದಾಚುನು (ಮ)
೩. ಸೋಮಿದಮ್ಮ ಸೋಗಸು-ಗಾಣ್ಡ್ರ ಕೋರಿತೇ
ಸೋಮ ಯಾಜಿ ಸ್ವ(ರ್ದ)ರ್ದು(ಡೌ)ನೋ
ಕಾಮ ಕೋಧುಡು ತಪ(ಮೈ)ನರಿತೇ
ಕಾಚಿ ರಕ್ಷಿಣ್ಣನೋ ತ್ಯಾಗರಾಜ ಸುತ (ಮ)

കാമ ക്രോധധൂതപ(മ്ബൊ)നർചിതേ
കാചി രക്ഷിഞ്ചുനോ ത്യാഗരാജ നൂത (മ)

Assamese

പ. മനസു നിബ്ബ ശക്തി ലേക പോതേ

മধുര ഘ്ന റിരൂല പൂ(ജേ)മി ജേയ്നു

അ. ഘന ദുർമദുടേ താ മുനിഗിതേ

കാബേരി മന്ദാകിനി(യേ)ട്രു ബ്രോചുനു (മ)

ച. സോമിദമ്ബ സോഗസു-ഗാപ്ത കോരിതേ

സോമ ധ്യാജി സ്വ(ഗ്)ർഭ(ഭോ)നോ

കാമ ക്രോധുടു തപ(ബ്ബോ)നർചിതേ

കാചി രക്ഷിഞ്ചുനോ അഗരാജ നൂത (മ)

Bengali

പ. മനസു നിബ്ബ ശക്തി ലേക പോതേ

മധുര ഘ്ന വിരൂല പൂ(ജേ)മി ജേയ്നു

അ. ഘന ദുർമദുടേ താ മുനിഗിതേ

കാബേരി മന്ദാകിനി(യേ)ട്രു ബ്രോചുനു (മ)

ച. സോമിദമ്ബ സോഗസു-ഗാപ്ത കോരിതേ

സോമ ധ്യാജി സ്വ(ഗ്)ർഭ(ഭോ)നോ

കാമ ക്രോധുടു തപ(ബ്ബോ)നർചിതേ

കാചി രക്ഷിഞ്ചുനോ അഗരാജ നൂത (മ)

Gujarati

പ. മനസു നിബ്ബ ശക്തി ലേക പോതേ

മധുര ഘ്ന വിരൂല പൂ(ജേ)മി ജേയ്നു

അ. ഘന ദുർമദുടേ താ മുനിഗിതേ

കാബേരി മന്ദാകിനി(യേ)ട്രു ബ്രോചുനു (മ)

ച. സോമിദമ്ബ സോഗസു-ഗാപ്ത കോരിതേ

സോമ ധ്യാജി സ്വ(ഗ്)ർഭ(ഭോ)നോ

કામ ક્રોધુડુ તપ(મ્)નર્થિતે
કાચિ રક્ષિઅનુનો ત્યાગરાજ નુત (મ)

Oriya

- ପ. ମନସ୍ତୁ ନିଲ୍ପ ଶକ୍ତି ଲେକ ପୋତେ
ମଧୁର ଘଟ୍ଟ ଓରୁଲ ପୁ(ଜେ)ମି ଜେୟୁନୁ
ଅ. ଘନ ଦୁର୍ମଦୁତେ ତା ମୁନିଗିତେ
କାଞ୍ଜେରି ମନ୍ଦାଜିନି(ୟେ)ରୁ ବ୍ରୋରୁନୁ (ମ)
ଚ. ସୋମିଦମ୍ନ ସୋଗସୁ-ଗାଣ୍ଡୁ କୋରିତେ
ସୋମ ଯାଜି ସ୍ୱ(ଗା)ହୁ(ତୋ)ନୋ
କାମ କ୍ରୋଧୁଡୁ ତପ(ମ୍)ନର୍થିତେ
କାଚି ରକ୍ଷିଅନୁନୋ ତ୍ୟାଗରାଜ ନୁତ (ମ)

Punjabi

- પ. મનસુ નિલપ સ્થિતિ લેક પેતે
મધુર અલ્ટ વિરુલ પુ(જે)મિ જેયુનુ
અ. અન દુરમદુતે તા મુનિગિતે
કાવેરિ મન્દાકિનિ(યે)ટુ થોચુનુ (મ)
ચ. સોમિદમ્ સોગસુ-ગાલ્ડુ કોરિતે
સોમ યાજિ સુ(રગા)રુ(ટો)ને
કામ ક્રોધુડુ તપ(મ્)નર્થિતે
કાચિ રક્ષિઅનુનો ત્યાગરાજ નુત (મ)